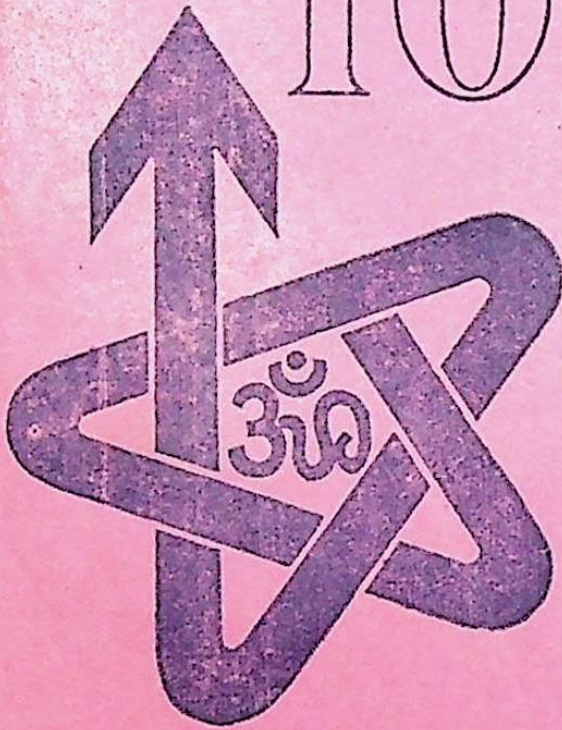
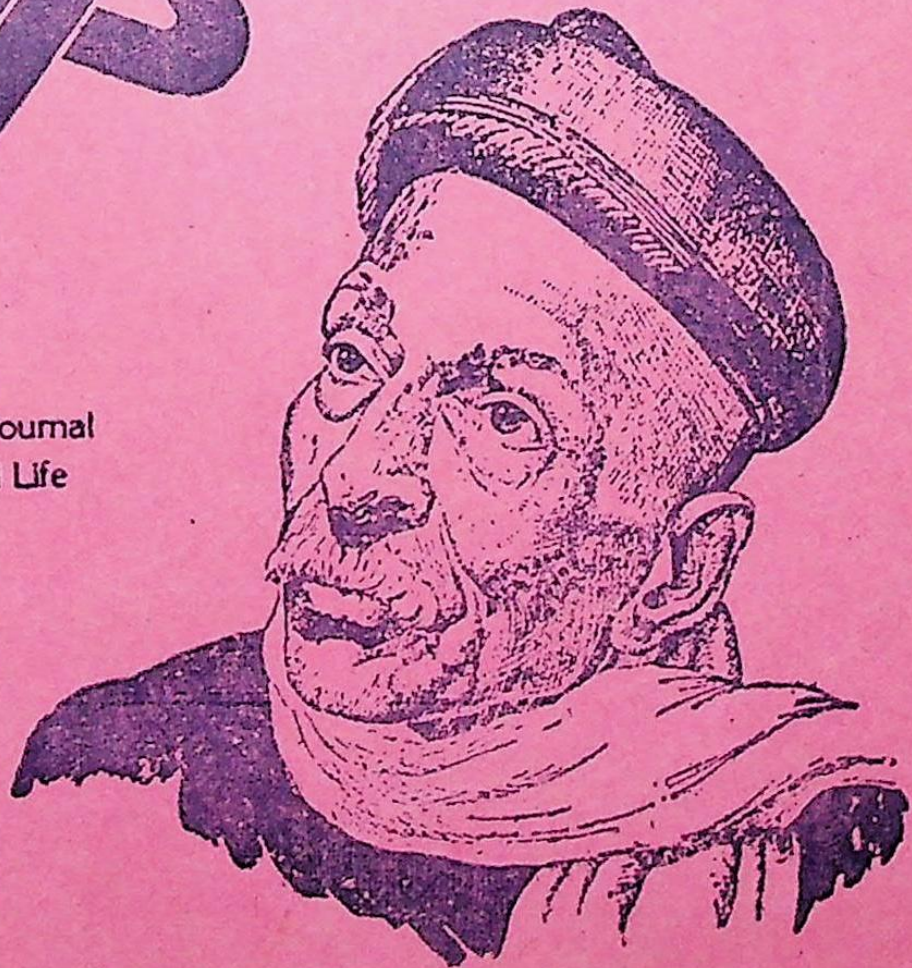


PATHWAY TO GOD



आत्मा वा अरे द्रष्टव्यः

A Quarterly Journal
of Spiritual Life



ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

"One God, One World, One Humanity"

Editor : Prof T. F. Bidari

Joint Editor : Prof. (Mrs.) Shaila S. Mutalik Patil

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CONTENTS

The Sacred Mantras

Editorial

1 Inner Self Located

Bradley York Bartholomew 1

2 Human Values in Today's Society

Sadhu Prof. V. Rangarajan 11

3 Thus Spake Gurudeo –

Echoes Gurudeo Mandir

K. K. Adkar 16

4 A Study of Ethics of the Bhagavad Gita As A Theory of Virtues

Dr. M. S. Athavale 22

5 Mahatma Basavanna and Sant Tukaram

V. S. Kambi 31

6 Book-Review

38

7 Academy Report :

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“Prayer should always precede and follow Japam and Dhyānam. Prayers bind a devotee to his Iṣṭa-Niṣṭa, Ideal or God. Prayer is an earnest attitude and entreaty.”

— Swami Deshikananda, ‘ATMA VIDYA’

○ ○ ○

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।

दृश्यते त्वग्न्या बुद्ध्या सूक्ष्मया सूक्ष्मदर्शभिः ॥

— This Ātman, hidden in all beings reveals (itself) not (to all) but is seen (only) by seers of the subtle through their pointed and subtle intellect.

— Stanza, 12, III ch. Katha, Up.

○ ○ ○

Gurudev Ranade, Mahatma as he is, had no caste-feelings and distinctions, as he would readily dine with low-caste people — the Lamāni (The Lambāni) people in his house.

○ ○ ○

Readers of ‘Pathway to God’ are requested to send their impression, and also suggestion if any to the Editor, Pathway to God. The readers views and valuable suggestions will appear in the journal.

May the Grace of Gurudev reach every devotee’s home, and may the pure in mind and speech be blessed to know the sacred ‘Pathway to God’! By His Grace, guidance and inspiration the holy journal ‘Pathway to God’ will enlighten the dear readers with rich ideas of religion and philosophy. The wise will be blessed with sacred ideas, and philosophical discussion mentioned by erudite scholars and pandits.

—Ed

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

“ One God, One World, One Humanity ”

Vol. XXVI

July 1992

No. 4

THE SACRED MANTRAS

निधये सर्वविद्यानां मिषजे भवरोगिणां ।

गुरवे सर्वलोकानां दक्षिणामूर्तये नमः ॥

Salutations to Shri Daxinamurthy, who is the store of all knowledge (sciences), who is a physician of men afflicted by worldly disease, and who is the Teacher of all worlds.

– Daxinamurthy stotra, by Sankara.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

OM, The invisible is the Infinite, the visible too is the Infinite. From the Infinite, the visible universe of infinite extension has come out. The infinite remains the same, even though the infinite universe has come out of it.

– Peace Invocation, Isa. Upanisad.

समेन्द्रो मेघया स्पृणोतु । अमृतस्य देव धारणो भूयासम् ।

शरीरं मे विचर्षणं । जिह्वा मे मधुमत्तमा ।.....

....May He, the Supreme Lord, Cheer me with intellectual vigour. O Lord, may I be the possessor of the immortal Revelation; may I be able and active in body; may my speech be sweet to the highest degree;..

– Taittiriyaupanisad Ch 1 Lesson, 4

EDITORIAL

IN SEARCH OF SELF

"The Lord resides in the secret Cavity of Heart."

Vidya - the true knowledge, leads an aspirant to highest happiness of self - The Vidyānanda and self-realisation. By the holy and secret touch of Master, Gurudeo Ranade, and also by the inspiration of spiritual teachings of Indian scriptures like Gita and Yoga Vāsiṣṭa, there is sudden vibration of inner body - subtle body, which leads one to the land of peace. This is the potent form of direct initiation and clear acquaintance (परिचय) with the spiritual experience of master's presence, now and here. In the secret land of "Navamandala," or in the secret bosom of wise man and Jnāni, there shines a glorious light of self - the light of pure awareness, as mentioned in holy scriptures. Some descriptions of self, and also of kingdom of wisdom, may sound poetic in nature; but the secret experiences of mystical saints are a clear guidance to the path of truth. Strangely enough, these experiences of subtle body are self-evident, and are self-proved, for they show the motherlike kindness and love of saints on the blessed children of Divine Play (Leelā). From the nectrean happiness of self-joy, there arise the variety of experiences of joy mirth, and delight in human heart engaged in joyous activities of play music and religious puja.

Although self is present (ever present) as Reality, and although self-awareness is an open

book, we have to realise the secrecy and hidden nature of Ātman, the Paramātmā. Although God is found without seeking, and self is known without the act of knowing, there is a dire need for a pure devotee of knowledge to wander in search of the self.

We generally use the terms "God" and "Self" synonymously, for there can be no difference between Awareness and Existence, or between pureness of existence in religious sense of God, and pureness in the spiritual sense of Self. The title is so mentioned because, man who is in search of God, must realise that he is in search of the Self, as mentioned in Jñāna Yoga of Upanisads. Secondly it also means the search of inward self—the self of myself by the mystical guidance of over-self, Mahātmā. Man engages mind in intellectual exercises hoping to reach a goal, after relentless effort of mind and intellect. So the simplicity of Yoga, or its openness may not appeal to the mind of a common man, who is loaded with Karma, Vāsanās and belief in bondage, or for persons, who are away from the spiritual masters, and are bedevilled by the 'dangers' of yogic practices and spiritual attainments. God is ever-present and ever-shining as self of self. There is no awareness without self anywhere in all quarters of vast space. The self is Awareness, which is self-revealed and self-proved! That means self, as described by saints and sages, is not sought by effort of mind and practice of Yoga. Especially now in modern times people of religious and philosophical inclinations are easily blessed by peace of mind by all-powerful Grace of Masters of Yoga. Secondly the evolution of mind has reached such a high position of experience and intelligence that realisation is all too easy and attainable for keen mind which receives Grace

of world-masters. And lastly, science and religion receive a new "rapprochement" in the face of problems of health, hygiene, mind and spirit. What sounds as a negativism or scepticism of modern man of science or common-sense, is a sign of intellectual honesty and inquisitiveness. So the "Silver lining" of the modern dark clouds of ignorance is the search of Truth "qua" self, inside the deep layers of mind.

Mind turns to its beaten track, and withdraws into what has been experienced in the past. Man in general is never calm in his undertakings and social roles. Teachings of Sages and Saints do not appeal to insensitive people. How then can Lord of Cavity be revealed to the laity? Hence it is a search in secret way by the wise and prudent who tread the path of piety and ethical discipline. There is a natural drive for peace and calmness of mind for a cultured and disciplined man of keen intellect. The search is general in the beginning stages of Tapas and Puja; but soon with explosive inner vibrations and subtle experiences, there is an over-flow of spiritual Grace. Till such moments of inner changes and "Sphurana", one has to patiently practice inwardness and introspection. The master is present in Heart-Lotus and in Sahasrāra, in mystical way of manifestation. The test of mental peace and serenity is the undifferentiated love for entire mankind. Logical doubts and ethical conflict, which are characteristics of weak mind are absent for a strong mind of Yogi. One's pure awareness, one's experience of calm, joy and delight in heart are the most natural experiences of spiritualism. Let us seek the self in quiet corner of inner peace of mind! By the grace of Supreme Lord, let us seek the self of pure Awareness!

Shri. Gurudeo Dr. R. D. Ranade



Born :
Jamkhandi
3-7-1886

Samadhi :
Nimbal
6-6-1957

Inner Self Located

(Continued from the last issue—the April issue of 'Pathway to God'.)

[Referring to the Principal Upanisads, the Author, Bradley York Bartholomew, in this second and concluding part of his article, further develops the significant concept of Pineal body. Readers are aware that in the first part he has dwelt in detail on the nature of sleep, relation of brain and heart and nature of embryo brain region. — Ed.]

The hypothalamus is responsible for the states of being awake or asleep which are pivotal in our lives. It is said to organize, when electrically stimulated, total acts of aggression, timidity, mating, and sexual behavior in animals. As to these last mentioned aspects compare the content both of our dreams and our thoughts, where themes such as these regularly occur. In terms of human emotion we would talk of hatred, fear, love and desire. The hypothalamus apparently directs our mental processes from the very beginning, and is responsible for all our emotions. The hypothalamus is also considered responsible for the autonomic nervous system which directs all the myriad functions that take place in our body over which we have no conscious control - functions relating to circulation, respiration, digestion, excretion, regulation of body temperature and metabolism, regulation of water content, reproduction. The fact the hypothalamus remains a relatively small area in the developed adult brain merely attests to its potency and to the fact that it was performing functions just as complex in the embryo period when it was very small indeed. Hence references in the Upanishads to the Self being of the size of a thumb or less. The entire embryo brain region in the adult brain is indeed about the size of a thumb. The hypothalamus itself has a rostrocaudal extent of about 10 m. m. [16]

Compare the fact that the hypothalamus controls respiration with the passage in the Brhadaranyaka Upanishad, 'That which breathes by the breath is thy soul which is within every being.' (3. 4. 1) [2] It is also known that the fetus in the womb practises breathing movements specifically during REM sleep. [17] Another factor indicating the workings of the Self in the embryo brain region, the source of respiration and dreams. 'Now he who, without stopping the respiration goes upwards, moving about yet unmoving, dispels darkness, he is the Self.' (Maitri Upanishad II. 2) [8]

The thalamus has extensive connections with the higher regions of the brain and determines what will become conscious to us. Fibres from the thalamus are connected as well to neurones of the corticospinal tract, and so it controls all inputs to the central nervous system, gustatory, auditory, visual, and from the skin, the organs of balance, the bladder, the alimentary canal, the muscles and joints. The Upanishads speak about precisely these nerves emanating from the heart 'Again when (this person) is fast asleep, when (he) knows nothing whatsoever (then) returning in the body with the seventy-two thousand nerves by name hita which proceed from the heart to all parts of the body, he sleeps.' (Brhadaranyaka Upanishad II i 19) [15]

By 5 months of gestation, increased brain wave activity is noted with onset of activity in the area around the thalamus. [10] This is consistent with the thalamus acting as a mediator or 'go-between' between the embryo brain and the higher regions of the fetus's brain that is by now substantially developed. And it is likewise consistent with brain wave activity in the adult where there are 10/sec rhythmical brain wave that are considered to comprise a loop between the cortical regions and the thalamus. [12] There are a number of theories about the precise pathway that the loop takes but the concept of the thalamus as a 'go-between' is reinforced by Baron Adrian's observation that rhythmic thalamic activity persists even if substantial

REM : Rapid Eye Movement

areas of the cortex are removed-indeed even if the whole cortex is removed! Further reinforcement comes from the theory that the thalamus acts as a central 'pacemaker' for cortical rhythmical activity, which implies that command signals from a small thalamic region are distributed to wide areas of the cortical mantle. [12]

The importance of the brain-stem is certainly on a par with the other areas of the embryo brain because a system of projections are in place here by the end of the embryo period (8 weeks) which influence the growth and development of the cortical (higher) regions. It is generally concerned with the states of arousal - sleeping, waking, relaxation, alertness, vigilance etc.. Sensory input from the receptors does not reach the anatomical substrate of consciousness while we are asleep because of the operation of the brain-stem; if the input is urgent it awakens us. [13]

"The nerve that rises upward from the heart is their passage for moving (from the dream state to the waking state; it is like a hair split into a thousand parts. (Numerous) nerves of this body, called Hita are rooted in the heart.' (Brhadaranyaka Upanishad 4 2. 3) [4]

'This Self (ie the subtle body) is surely in the heart. There are a hundred and one of the (chief) nerves. Each of them has a hundred (division). Each branch is divided into seventy-two thousand sub-branches. Among them moves Vyana.' (Prashna Upanishad III. 6) [7]

Neurones or nerve cells in the brain are a spherical medium enclosed within a surface membrane and containing a salt solution quite different from the surrounding medium. The composition of the external salt medium is similar to that of an ultrafiltrate of blood. Nerve fibres likewise contain an internal aqueous medium and lie in an external aqueous medium which corresponds again to an ultrafiltrate of the blood. (P 20) [18]

As the Chandogya Upanishad says, 'Those that are these nerves of the heart are filled with subtle juices...' (VIII. 6. 1) [3]

There are many clues in the Upanishads that the Self is located in the embryo brain region in the centre of the

brain. For instance very often the Self is simply described as being located in the middle. 'After meditating on the Self seated in the middle (of the heart) like a lamp placed inside a vessel, of the size of a thumb and of the form of smokeless flame (the Self manifests himself)' (Paingala Upanishad III. 3) [8] "All deities worship that adorable one, the seated in the middle, who pushes the prana upward and impels the apana inward' (Katha Upanishad II. ii. 3) [1]' ... in the middle (between the two parts) there comes into being the divine person, the person with a thousand eyes, a thousand feet and a thousand arms..." (Subala Upanishad I. 1) [8] ('between the two parts' the two hemispheres of the brain) These would all appear to be clear references to the embryo brain region. Therein the individual soul who has established himself in the middle of the eyebrows.. (Paingale Upanishad II. 8) [8] It so happens that the spot in the middle of the eyebrows, the mystical third eye of Shiva, is directly in line with the embryo brain region in the middle of the brain.

We learn from neurophysiologists that when pieces of midbrain are isolated from the brain the cells continue to fire spontaneously and in a sustained manner. [12] By firing is meant 'synapses' - the nerve cells acquire electrical properties. When one considers that by the fifth week after fertilization the embryo cranium is bulging with midbrain, and given the spontaneous nature of midbrain activity independently of the higher regions, it is apparent that we have a mental life from a very, early age. This spontaneous firing of the midbrain is what the Brahadaranyaka Upanishad is referring to when it says, 'it thinks as it were, and quivers, as it were.' 'As in dream the mind vibrates...' (Mandukya Karika III. 30) [7] Krishnananda says, 'Even if there is a blazing sun in dream, it is the mind shining.' (P 519) [5] The midbrain 'shines' in the sense of spontaneous firing of nerve cells. 'As from a blazing fire sparks of like form issue forth by the thousands even so, many kinds of beings issue forth from the Immutable...' (Mundaka Upanishad II.1.1) [8]

The fact that the midbrain is directly connected with the eyes is the clue that it is the source of dreams. The Maitri Upanishad tells us that 'The person who is in the eye, who abides in the right eye, he is Indra and his wife abides in the left eye... There is a channel extending from the heart up to the eye and fairly fixed there. That is the channel which serves both of them, by being divided in two though but one.' (VII. 11) [8] 'That is the eye in a man through which one sees in a dream.' (Vedic text P 52) [7]. The visual pathway runs forward from the midbrain to the eyes and backwards from the midbrain to the visual cortex at the back of the brain. The visual pathway is indeed 'divided in two though but one' as the Maitri Upanishad says in order to serve both eyes. Dreams involve visual image and are therefore inextricably tied in with the visual pathway. Shankaracarya says, 'and then a man whose eyes are plucked out should not perceive blue, yellow, etc. in dream.' (Commentary on Aitareya Upanishad P 52) [7]. This is an allusion to the fact that only the color cone receptors in the retinae of the eyes can produce a color image in our dreams. It is apparent then that a dream image originates in the midbrain as an electrical impulse which then travels forwards to the eyes where the impulse is converted into a color image - this is why dreams always involve eye Movement either rapid or non - rapid - and from the eye back along the visual pathway to the visual cortex where the image is actually registered. It is therefore understandable that brain wave patterns during REM sleep (desynchronized) are practically identical with those recorded during arousal. [12] The visual pathway comes into operation in both cases. Krishnananda says, 'As in dream, so in waking, as in waking so in dream.', (P 520) [5] The midbrain 'thinks as it were, and quivers, as it were. For being one with dreams, it goes beyond this (waking) world.' (Brhadaranyaka Upanishad 4. 3. 7) [4].

This is but the middle-part of the Self. " (Chandogya Upanishad V.15. 2) [3] 'madhye asinam-sitting in the middle; sitting in the space inside the lotus of the heart, shining in the intellect as revealed knowledge.' (Shankaracarya's

Commentary on the Katha Upanishad P 187) [1] 'Abiding in the middle place, (man) sees both places, this and the place of the other world.' (Bṛhadaranyaka Upanishad 4. 3. 9) [2] It is submitted that in the midbrain is located the cosmic intelligence, Brahman, and Atman or the individual Self operates through the hypothalamus and thalamus as well as the brain stem. 'The Supreme dwells in close fellowship with the individual Self in the cave of the human intelligence. (Rangaramanuja - quoted by Radhakrishnan P 621) [8] There are dozens of similar references in the Upanishads to this 'quha', this secret place, this cavity, this cave in the intellect which is the akasha: space. 'It is used as a name of the Supreme, because like space, Brahman has no body and is subtle.' (Radhakrishnan P 511) [8] There is literally a cavity or space associated with the midbrain. The fourth ventricle. A broad shallow rhomboid - shaped cavity that extends from the upper cervical spinal cord to the cerebral aqueduct of the midbrain. (P 35) [16] 'The fourth state, Turiya? ... 'the ether of the heart? ... ' And it does arguably resemble the broad leaf of a lotus plant. ' In addition there is the central grey matter (grey Perforating substance) of the midbrain which is also known as 'perforated space. (P 198) [18]

That the embryo brain region is the location of the Self is consistent with the many references in the Upanishads to the Self being the 'seed', the source 'the creator'. 'In a person, indeed, this one first becomes an embryo.' (Aitareya Upanishad II. i. 1) [8] 'It is the seed of all activity, that is to say, it is the state of deep sleep. That (mental state) is called jñanam, knowledge. . . ' (Shankaracarya P 392) [7] It is repeated that by the fifth week after fertilization the embryo cranium is bulging with midbrain that is firing spontaneously. This is the vital force. 'It is like that which is (known as) the flash of lightning, and it is also as though the eye winked' (Kena Upanishad IV. 4) [1] 'The vital force enters into the womb along with the seed and it develops itself into the embryo and all the other limbs such as the eye, the ears and the rest manifest themselves subsequently.' (Sivananda P 534) [5]

“The desire is for knowing some special director of the mind.” (Ananada Giri) ‘Who is that effulgent being who is the director of the mind and other organs towards their own objects, and how does he direct?’ (Shankaracarya’s Commentary on Isha Upanishad P 39) [1] ‘He is all-pervasive, pure, bodiless, without wound, without sinews, taintless, untouched by sin, omniscient, ruler of the mind, transcendent and self-existent.’ (Isha Upanishad 8) [1] This ‘special director’ this ‘ruler’ of the mind has to be the part of the brain that determines the growth and development of the whole brain, ie. the embryo brain region.

“As the spider weaves out the web and again withdraws it, so the Jiva comes out to and goes back again to the wakeful and dreaming states respectively.” (Brahmopanishad P 62) [6] This reference to the Self being like a spider that casts out and withdraws its web occurs a number of times in the Upanishads. It is consistent with the Self being located in the hrdaya (heart) that goes by drawing and giving. It would appear to be an illustration of the way the Self lodged in the embryo brain region by means of the neurotransmitter, noradrenaline, draws the individual into sleep, and by means of the neurotransmitter, dopamine, wakes the individual up again. These neurotransmitters emanate from the embryo brain region in spider web pattern through the network of nerve channels in the brain. ‘And when a man is about to wake up they emanate - they proceed to their respective functions - from the mind itself just like the rays radiating from the sun.’ (Shankaracarya’s Commentary on Prashna Upanishad P 452) [7]

We perceive an external world and function within it by virtue of the outer regions of the brain, and in particular the cerebral cortex. For instance the visual cortex acting on messages received from the retina of the eye forms an internal map of what is seen. The parietal lobes are responsible for providing us with ‘body schema’ information about the spatial properties of our own body. It therefore becomes easy to understand the references in the Upanishads to the upside down tree. ‘With the root above.

and branches below (stands) this ancient fig tree. That (indeed) is the pure; that is Brahman. That indeed is called immortal. In it all the worlds rest and no one ever goes beyond it' (Katha Upanishad II. iii. 1) [8] The brain truly resembles a tree with the embryo brain region as its root and trunk and the cerebral hemispheres and cortex where the manifested world is registered as the branches. The root is 'above' in the sense that Brahman is located in the root. It is the Self that is below. (Chandogya Upanishad VII. 25. 2) [3] "... that One, the omniscient and transcendent - who is both para, high, as the cause, and apara, low, as the effect ... " (Shankaracarya's Commentary on Mundaka Upanishad P 139) [7] The tree branches 'downwards' in the sense that the cerebral cortex where the manifested world is located is the effect and is low. "... for this world is indeed lower ... " (Brhadaranyaka Upanishad 3. 1. 8) [4] "Just as all spokes are fixed in the nave and the felloes of a chariot wheel even so are all beings, all gods, all worlds, all organs and all these (individual) selves fixed in the Self." (Brhadaranyaka Upanishad 2. 5. 15) [4] It doesn't take much imagination to envisage the brain as a section of a wheel. The embryo brain region in the middle is the hub or nave and the cerebral cortex is the circumference or felloe. Within that (heart) in which are fixed the nerves like the spokes on the hub of a chariot wheel moves this aforesaid Self by becoming multiformed." (Mundaka Upanishad II. ii: 5) [7] Note the allusion is simply to the way the spokes are fixed in the hub; not to the Self being the hub of a complete wheel.

There are many references in the Upanishads to the Self being 'unborn' 'This great, unborn soul is the same which abides as the intelligent (soul) in all living creatures, the same which abides as ether in the heart; in him it sleeps; it is the subduer of all, the Ruler of all, the sovereign lord of all beings. (Brhadaranyaka Upanishad 4. 4. 22) [2] It is only when one grasps the significance of the sleeping state that

the reference to the Self being unborn can be understood. From conception onwards the embryo is asleep and the adult sleeper reverts precisely to that embryonic state of mind. The Self is located in the embryo brain region and preserves its embryonic identity. It is in this sense that the Self is 'unborn'. When an adult goes to sleep he mentally reverts to his mother's womb. 'The talkers vouch indeed for the birth of that very unborn, positive entity. But how can a positive entity that is unborn and immortal undergo mortality?' (Mandukya Karika III. 20) [7] '(The Self) without being born (appears to be born in various ways), it follows that He is born on account of Maya alone.' (Mandukya Karika III. 24, [7] As Rg Veda says, 'It is the controller of the body, the unborn part, which survives death.' (X 16. 4)

Finally, once one understands the significance of hrdaya as the embryonic region of the brain that draws the individual into sleep and wakes the individual up again, it becomes possible to understand the full meaning of the word 'satya' truth. 'The gods adore even truth. The name of satya (truth) consists of three syllables. The first syllable is "Sa", the second syllable "Ti" and the third syllable "Ya". The first and the last syllables (Sa and Ya) are truth, the middle is falsehood (anrta), falsehood is on either side encompassed by truth.' (Brhadaranyaka Upanishad 5. 5. 1) [2] This is an allusion to the sleeping-waking cycle. Truth, the Self, which withdraws into the hrdaya when we are asleep is the reality. When the Self gives us a waking consciousness, that is the falsehood, the untruth. In other words, maya, the illusion of the manifested world. On again being drawn into the state of sleep we return to the reality. The truth is that Brahman is in the heart (hrdaya) and Brahman is the reality.

[TO BE CONCLUDED]

- 15) The Brihadaranyaka Upanishad by Swami Sivananda; The Divine Life Trust Society; Tehri-Garhwal; 1985.
- 16) Core Text of Neuroanatomy by M. B. Carpenter; Williams & Wilkins; Baltimore; 1978.

- 17) The Fetus and Birth by G. C. Liggins. Vol. 2 of Embryonic and Fetal Development; Editors C. R. Austin & R. V. Short; Cambridge; 1972.
- 18) Functions of the Nervous System by M. Monnier, Vol. 1; Elsevier; London; 1968.

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- Bradley York Bartholomew

× × ×

' PSYCHE ' - Inner man

Psyche means Soul or inner mind—in general sense it means the principle of continuity of experience in man, i.e., Inner man. This is only concept-or rather a hypothesis, useful for Science of Psychology and Philosophy of Epistemology and Spiritualism. This note is useful to make the Sādhakās and Spiritual aspirants conscious of the inner veil of mind—its bondage and Subtle patterns. The concept of logical construction or the concept of subtle body is not meaningful enough to permit scientific deductions of theories of mind and soul. Inner purification is mentioned in Yoga Sāstras and Yoga Vāsista as a practice useful for meditation. All views refer to a Cognizable inner subtle entity which, in a practical sense, connects the different states of Time and Causation. In this way the hypothesis which has individual locus, serves also for the cosmic phenomena of Time and Space. To deny such a psychological entity—the Psyche—is itself a proof of its continuity and metaphysical nature. So the best way for a man of Science and Spiritualism is to accept the concept of inner man and to meaningfully understand its nature in deep introspection, so that personality as an aggregate of psychic phenomena is useful as a basis of light of awareness.

- T. F. B.

Human Values in Today's Society

**Om Veda rishaya samaarabhya
Vedantaacharya madhyamaah
Yogi Ramsuratkumara paryantam
Vande guru paramparam !**

Salutations and adorations to all preceptors of this Holy Land, from the Vedic Rishis and the Acharyas to my Master Yogi Ramsuratkumar !

Mahayogi Sri Aurobindo proclaimed in his famous Uttarpara speech the Divine Message which he received when he was incarcerated in the Alipore Jail. The Message said: "When you go forth, speak to your nation always this word, that it is for Sanatana Dharma that they arise, it is for the world and not for themselves that they arise. I am giving them freedom for the service of the world. When therefore it is said, that India shall rise, it is Sanatana Dharma that shall rise."

Sanatana Dharma is nothing but the eternal values of life set before mankind by the great seers of this land, to enable humanity to achieve its twin goal-abhyudaya-material welfare to live a full and perfect life in this world-and nishreyasa-the final unity with the Divine, the source from which man emerges, towards which human life wends its way, and into which it dissolves ultimately. These values are based on the spiritual and philosophical thought of the Upanishads whose fundamental ideas are the divinity of man, the non-duality and spiritual character of the ultimate reality, the basic solidarity of all existence, realization as the goal of religion, and unity and harmony of all religious paths. These values are the cementing force uniting man with nature, man with man, and man with the Divine.

*** Talk broadcast by All India Radio Madras on 4-5-90**

"Dhaaranaat dharmam ityaahuh"—that which holds together is dharma or eternal values. These spiritual values proceed from the trans-sensual dimension of human personality which is beyond the reach of animals and humans, who, like animals, are content to live at the sensate level.

Piltrim A. Sorokin echoes the declaration of the Vedas when he says man is "the immortal self incarnated in the mortal human organism." The human values aim at creating the Total Man out of what is considered a mere mechanism of organism.

The great Tamil saint, Tirumoolar, emphatically declares: "Except Vadas, there is no authority for dharma." He adds that saints accepted the authority of the Vedas and following that they attained moksha. Dharma ultimately means discipline in all walks of life and the interpretation of the word "Dharma" originates from the Vedas. In one place, Vedas identify human beings with dharma — Manushyaa vai dharma. The very conception of humanity is based on dharma, or discipline, for human life and civilization cannot exist without discipline. Vedas declare that the very word civilization stands on dharma—dharma sarvam pratishtitam.

In the Bhagavad Gita, Lord Krishna points out the essential values for human evolution as divine properties or "daivee sampat" which include fearlessness, cleanliness of life, steadfastness, charity, self-restraint, sacrifice, harmlessness, renunciation, peacefulness, vigour, fortitude and forgiveness. These are opposed to demonical properties or "asuri sampat" like hypocrisy, arrogance and conceit. The divine properties lead to liberation while the latter to bondage. Spinoza points out, "Blessedness is not the reward of virtue, it is virtue itself. We do not find joy in virtue because we control our lusts. But, contrariwise, because we find joy in virtue, we are able to control ourselves."

The Vedas, by accepting the divinity beyond the atoms — “*anoraneeyan, mahato meheeyan*” — are not prepared to deny matter altogether, but at the same time, they do not fail to point out the Ultimate Truth which is Spirit and hence stress the need for the process of acquisition of Artha - the material means for livelihood - to fulfill Kama or the human urges and desires on the firm foundation of dharma or eternal virtues to achieve the ultimate goal Moksha or realization of the spirit. Mahabharata says: “With upraised hand, have I been declaring aloud about the greatest importance of dharma, but none listens to me. By observing dharma, ones artha and kama are automatically fulfilled. Why then should any one fail to follow dharma?”

In Yakshaprasna, to the question of Yaksha, “What is happiness?”, Dharmaputra replies. “Happiness is the result of good conduct.”

Selfless sacrifice is the sine qua non for highest happiness. The Vedas clearly declare - “*na karmanaa, na prajayaa, danena, tygena eka amritatvamaanasuh*” - not by action, progeny or wealth, but by sacrifice alone immortality is achieved. My master Yogi Ramsuratkumar says: “Only if people have no desires, they have peace - para shanti. Buddha attained it, he called it Nirvana. Swami Ram Tirtha, Ramakrishna, Vivekananda and my guru Swami Ramdas attained it. For obtaining para shanti one's mind should be all the time oriented towards the lotus feet of the Lord. We need the help of the Mahatmas.”

Bhartrihari in his “*Nitisataka*” says that satpurushas, or noble men sacrifice their interests to bring happiness to others, the generality ensures other's happiness only if it does not involve sacrifice of their own interests, while the “*manava rakshasas*” or men of demonical nature destroy other's welfare for their own happiness. But the poet has no word to describe those who destroy others welfare without any gain for themselves or to any.

Under the impact of the western materialistic and hedonistic ideas, we find a spurt in the growth of the fourth

class of people in our world today. The values of life set by our forefathers are crumbling in each and every home and in the society at large. At a time when all values are in the melting pot, even the best minds are unable to determine the standards with which to judge, and the rapid advancement of science and technology in the absence of value standards, has added fuel to the fire of selfishness and self-aggrandisement. As Einstein rightly says, science can denature plutonium, but it cannot denature evil in the heart of man.' Bertrand Russell, writing on the "Impact of Science in Society" says: "The machine as an object of adoration is the modern form of Satan, and its worship is the modern diabolism. Whatever else may be mechanical values are not and this is something which no political philosopher must forget."

Carl Jung rightly says that modern man is "in search of a soul." Julian Huxley points out, "Mans evolution is not biological but psycho-social; it operates by the mechanism of cultural tradition which involves the cumulative self - production and self-variation of mental activities and their products." Thus the region of true religion or dharma and that of science are one, Lord Kelvin says, "We are absolutely forced by science to believe in absolute confidence in a direct principle other than dynamic, electrical and physical forces." Einstein also says, "the prime mysteries of nature dwell in those realms far away from the sense-imprisoned man."

It is at this critical juncture of the history of human evolution that the entire world looks to India, The Mother of Civilization, to guide human destiny. India is the Land of Spiritual Light and it is for us to fortify and strengthen the eternal sources of spiritual wisdom to help mankind evolve from its animal existence to the human level in its onward march to the Divine. "Each nation has a current in life," says Swami Vivekananda and adds, "in India it is religion. Make it strong and the waters on either side must move along with it." He emphatically declares: "Renunciation and service are the twin ideals of India."

Intensify her in those channels, the rest will take care of itself."

The Hitopadesa declares: "Hear the essence of thousands of sacred books: To help others is virtue, to hurt others is sin." Vivekananda goes one step further and declares: "they alone live who live for others, the rest are more dead than alive."

Brajendra Nath Seal said, "ever age-ing but never old, that is India." My master Yogi Ramsuratkumar says, "It is the ancient and eternal wisdom of the Vedas that is the life current of this nation and that is to be sustained and preserved for the welfare of the entire humanity." May the mission of the great Masters of our land be fulfilled!

Om Shanti. Shanti, Shanti!

— Sadhu Prof V. Rangarajan

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जन्मनां कर्मणां वापि चित्तं बीजमुदाहृतम् ।

पादपः पवनेनेव देहश्चित्तेन चाल्यते ॥

'Selected stories from Yoga Vasista.' 9th discourse in Nirvana Prakarana 'Yoga Vasista.' The mind is the (cause) of birth and action. Just as a tree is shaken by the wind, so also the body is activated by the mind.'

वेषहानतः स्वात्मदर्शनम् ।

ईशदर्शनं स्वात्मरूपतः ॥ २५ ॥

By elimination of attributes, the vision of the Self occurs to one and that itself is Vision of God as He is as the Self of all.

Stanza 25 : 'Upadesh Sūra' of
Bhagawan Sri Ramana Maharshi
— Translated by Sri Viswanath Swamy

“ Thus Spake Gurudeo ” Echoes Gurudeo Mandir

Fifth of March 1991, on which I visited Gurudeo Mandir at Belgaum, was the most memorable day in my life as it happened to be my first visit to that temple. It was not a planned visit, but an intense urge within me had driven me to that sacred place. It was on this holy soil, I could breathe the fresh air of philosophy of Synthesis, which Dr. Gurudeo Ranade had preached to the world. My joy knew no bounds when I met there some of the dedicated people, who had not only the proud privilege of being the disciples of Dr. Gurudeo Ranade but had also earned his confidence for being appointed at the key posts of the Academy of Comparative Philosophy and Religion. What a glorious future lies for Belgaum which has been the centre of comparative Philosophy and Religion !

2. The city of God-Devotion :

To me it looked as though the immanent wish of Dr. Gurudeo Ranade, had taken the form of Gurudeo Mandir for fulfilling his cherished desire to build the "City of God-devotion." To quote his own words he says "You have to build and thatch the "City of God-devotion", give shade and shelter to all those who may come to stay in it and live in it yourself with your brother devotees. It is a Theopolis where God is the Supreme Ruler and all humanity bound together by spiritual tie become equal and aspiring denizens whose only vocation is to fill the world with the praise and glory of God " (P 294 P. G H.)

3. An experience of spiritual existence of Gurudeo.

I had the unique experience of enjoying within myself, the spiritual existence of Dr. Gurudeo Ranade and felt for

a moment as if the temple echoed his thoughts. The one hour which I spent in the temple, passed off like the one in trance, when I felt that the temple was introducing Dr. Gurudeo Ranade to me at every step by echoing his own words. I am sure that these echoes would also be heard in the temple of the heart, of the enlightened readers.

1. Greatness of God also achievable by humanity:

1) Dr. Gurudeo Ranade being himself a God-realiser, has said "One has to remember that it becomes the mission of such a God-realiser to spread the Gospel of God, whenever and wherever it becomes for him to do so. One God. One world, one Humanity, should be his maxim, Theopolity, his doctrine. Whoever realises the unity or presence of God, can never but direct his life, in such a way that the greatness of God becomes, not merely understood but also achievable " (P. 136 B. P. G.) .

Oh ! what great truth is contained in the above lines which say that the greatness of God is not merely understood but is also achievable by the humanity : In other words the humanity is capable of seeking unity with God, when alone, His greatness can be achieved.

II. Concept of true religion :

This is rendered possible when the concept of true Religion is understood by one and all. Speaking about the Religion Dr. Gurudeo Ranade says " we must distinguish Religion from its various Forms- ' Religion ' stands at the top of all 'religions''. We may even say that it is immanent in its various forms. Religion is for all humanity, its manifestations are for different races and climes, Religion is a matter of eternity; its forms have only an existence in time. Religion concerns itself with the essential; its forms with the accidental. Religion is the embodiment of the universal ; its forms are manifestations of it. The relation of one and many is nowhere better exhibited than in the relation of Religion and its various forms."

(P. 2 Prospectus). That is how he could experience unity in diversity.

iii) Inheritance of spiritual past from Upanishadic ancestors.

Dr. Gurudeo Ranade was very proud of being the inheritor of a great spiritual past that was left to us by our Upanishadic ancestors. Speaking about the Upanishads he says, "He believes that the Upanishads are capable of giving us a view of reality which would satisfy the scientific, the philosophic and the religious aspirations of man, because they give us a view which may be seen to be supported by a direct, first hand, intuitive mystical experience, which no science can impeach, which all philosophy may point to as the ultimate goal of its endeavour and which may be seen at once to be immanent truth in the various forms of religion which only quarrel because they cannot converge " (P 1-2 C. S.)

iv) Importance of Science :

Speaking about the importance of Science Dr. Gurudeo Ranade has said "I am not one of those who condemn science for the sake of religion. On the other hand, I must not be supposed to hold that India must be flooded with Philosophers, Yogis and Bhaktas and far from it, I am a firm believer in the manifold activities of a nation, supplementing, instead of contradicting one another. I hold that when a nation rises, it rises from all points of view. We must have Scientists as well as philosophers, men who go in for action and men who sit down and contemplate, people who devote themselves to social regimentation as well as those who care for personal development." (P. 182 P. E.)

v) Relation between Science and Religion

Explaining the relation between Science and Religion he says, "The whole biology is an illustration of the work

of God, just as physics is. Science is the demonstration of God." (P. 40 P. G. K.)

Similarly, explaining the relation between Philosophy and Religion he says, "The problem of Supreme importance to mankind is the problem of the existence of God and His relation to Man and Nature. Philosophy and Religion both concern themselves with the solution of this problem; but while Philosophy enjoys itself with the intellectual side of this solution, Religion concerns itself with the practical side. It may thus be seen that Philosophy and Religion, far from contradicting each other, only support and supplement each other." That is why he says, "Philosophy without the content of Religion would be empty. Religion without the guidance of Philosophy would be shapeless and amorphous. It would thus be necessary to combine the dictates of Philosophy and Religion in the interest of the highest solution of the problem." (P-2 Prospectus).

VI) Love to humanity to be based on Love to God

Dr. Gurudeo was of the firm conviction that love to humanity must be based on love to God. In support of this contention he says "We can never love man so well, as when we know that he partakes of the same divine nature, which is in us. Love to humanity must be based on love to God. If it is not, it is bound to have a shaky foundation. It is the love which we bear to God that inspires us with love to man and those who love man otherwise, love him accidentally and not essentially." (P — 181 P. E.)

VII) The study of Philosophy and Religion:

Speaking about the importance of the study of Philosophy and religion, Dr. Gurudeo Ranade has said "A study of Philosophy and Religion would contribute greatly to the bringing together of all creeds, faiths and races. It is only when all humanity comes to recognise the one spiritual principle which underlies all things, that we can

bring about a harmony between different creeds, nations and races. It is only by bringing them to a common consciousness of spiritual life, we can realise the end which we are striving for." (P-120-P. E.)

It is this growing awareness about the need for the study of Philosophy and Religion that inspired Dr. Gurudeo-Ranade to establish the Academy of Comparative Philosophy and Religion at Belgaum. Speaking about its aims he says "The aim is to work for the spiritual unity of mankind and consequent peace and good-will upon earth by bringing together intellectual and spiritual minded persons through spiritual symposia.

VIII) Nama and Dhyana

Speaking about the importance of Nama and Dhyana, Dr Gurudeo Ranade has said "This Nama comes directly from God and is communicated to the disciple as God in posse." (P 184 P. G. K.). From the point of view of Science, Dr. Gurudeo Says, "a Nama might have the highest potentiality of Spiritual Energy and another which has no such potentiality. The first kind of Nama would be the real atom-bomb of the Spiritual experience. (P. 347 P. G. H.), He further says, "It is not simply a mechanical uttering of the Nama of God that will lead one to illumination. There must be *Bhav* accompanying the utterance of the Nama. So insistance may be laid on the quality of the heart rather than on utterance by tongue. " (P. 344 P.G H.)

IX) The Prophecy of the Prophet.

Dr Gurudeo Ranade was not only a Philosopher and a Saint but was a Prophet too. His prophecy about the future of India is meaningful. He says "If India must rise she will rise in a most peculiar way, not hitherto known to all History. She will combine the virtues of the West and the East and will rise superior to both. If the West and the East are to meet. they will meet in India and not in Europe. What a glorious prospect lies before India ! I see

India flinging away superstition, sloth and intellectual inertia. I see her taking up the scientific spirit and energy of Europe I see her assimilating the excellences of both the East and the West and rising in the scale of modern nations preserving all the while the integrity and the pristine purity of her spiritual self. " (P 184 P. E.)

By the time I completed the round and stepped out of the temple, I felt as if I came out of the trance and soon realised that the thrilling experience I had in the temple was only as a result of my own thoughts that had thronged in the depth of my mind, which had resounded and held me in trance.

X) Conclusion :

In my view, it would be a fitting tribute to Dr. Gurudev Ranade if Gurudev Mandir is converted into a Monument of Universal Integration, inscribing thereon his glorious thoughts in golden letters I

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K. K. Adkar

" A Study of Ethics of the Bhagavadgita As A Theory of Virtues "

In the present paper an attempt has been made to study the Ethics of the Bhagwadgita based on the theory of Virtues. Ethics can be studied from various points of view, and herein I have made an attempt to study Ethics as a theory of Virtues. Generally such an inquiry appears to have been prominent in the ethical literature, both Indian and Western moral Philosophy. In this paper, in particular, my attempt is to interpret Ethics of the Bhagwadgita which is contained in the various virtues, and is scattered over the various chapters such as 12th, 13th, and the 18th chapters of the Bhagwadgita

1) Is Virtue one or many ?

Throughout the history of moral philosophy Virtues are held as many, with the only exception of Socrates, who said that Virtue is one, Virtue is knowledge, and that it is teachable. To 'Know' means to act; theory and practice, knowledge and action should go hand-in-hand. A Virtuous man is one in whom, thought, word and deed are in perfect harmony.

यथा चित्तं तथा वाचो यथा वाचस्तथा क्रियाः।

चित्ते वाचि क्रियायां च साधूनमिकरूपता ॥

Socratic 'Knowledge' is not a superficial, verbal, intellectual acquisition an external decoration, an ornamental show. Knowledge must take possession of man's heart, hold his will, stir his soul and regenerate his whole being. Real "knowing" dominates the entire personality, which holds not only the intellect, but through the intellect the whole personality, moulding and disciplining the will and the emotions; so Virtue is 'knowledge' and vice is 'ignorance.' The paradox of the Socratic theory is well brought out in the

third chapter, 36th Verse of the Bhagwadgita, wherein Arjuna raises fundamental human problem. Here the question is raised regarding the discrepancy often found between theory and practice knowing and doing.

अथ केन प्रयुक्तोऽयं पापं चरति पुरुषः ।
अनिच्छन्नपि वाष्ण्यं बलादिव नियोजितः ॥ (3/36)

Arjuna asks " But by what a man is impelled to commit sin, as if by force, even against his will. O Krishna, " Man sees, he knows, he hears, and yet sometimes he is not able to deviate from evil actions. Sometimes we see the better but follow the worse. Even in Mahabharat, Duryodhana raises a fundamental moral problem when he says, "

जानामि धर्मं न च मे प्रवृत्तिः । जानामि अधर्मं न च मे निवृत्तिः ॥

" I know the right, but sometimes I do not practice it, I know the wrong but sometimes I do not deviate from it " The next verse gives the reason for the discrepancy between theory and practice. The Lord says,

' काम एष क्रोध एष रजोगुण-समुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ (3/37)

i. e. " This is craving, this is wrath, born of mode of passion, all-devouring and most sinful. Know this to be the enemy here." As fire is covered by smoke, as a mirror by dust, as an embryo is enveloped by the womb, so is this (knowledge) covered by craving which is the constant enemy of the wise. Compared to Socrates' view, therefore, Gita's analysis of wrong actions appears to be more psychological.

We have stated above how Socrates defines virtue in terms of 'Knowledge', and how 'Knowledge' is defined by Gita in terms of various virtues. In the 13th Chapter of the Bhagwadgita, we find that 'Knowledge' is said to be consisting of various virtues e. g.

अध्यात्मज्ञान-नित्यत्वं तत्त्व ज्ञानार्थ-दर्शनम् ।

एतज्ज्ञानं इति प्रोक्तं अज्ञानं यदतोऽन्यथा ॥ (3/11)

"Constancy in the knowledge of the Spirit, insight into the end of knowledge of truth, this is declared to be (true) knowledge and all that is different from it is non-knowledge." Humility (absence of pride), integrity (absence of deceit), non violence, patience, uprightness, service of the teacher, purity (of body and mind) steadfastness and self-control, indifference to the objects of sense, self-effacement, and the perception of the evil of birth death, old age, sickness and pain, non-attachment, absence of clinging to son wife home and the life, and a constant equal mindedness to all desirable and undesirable happenings, unswerving devotion to the Lord, whole hearted discipline, resort to solitary places, and dislike for the crowd this list of qualities indicates that 'Knowledge' includes the practice of these moral virtues. Mere theoretical learning will not do. (7, 9, 10, 11/13th Chapter.)

2) Centralization and the Classification of Virtues.

a) Centralization of Virtues

As we have stated earlier, the discussion of the moral virtues is spread over in the various chapters of Bhagwad-gita. These Chapters can be treated as a treasure-house for the explorer of the Virtues. The 12th, 13th, 16th and the 18th Chapters make some analytical study of Virtues. However, Gita also tries to point out that the various virtues are the aspects of the central virtue, namely, God-devotion.

We find that various moral philosophers in the history of ethical thought have tackled problem of the centralization of one virtue. Pythagoras regards *harmony* as the highest virtue. In Plato we find *Wisdom, Temperance and Courage* and all were synthesised in *Justice* as the Supreme Virtue. In Aristotle's "Nicomachean Ethics" we meet the highest moral virtue in the form of *Measure* or the doctrine of the "Golden Mean" between the two extremes. In Christianity we have *Faith, Hope and Charity* and of all these *Charity*

becomes the central virtue. In Spinoza we have "intellectual love of God", which is similar to Gita's ज्ञानिभक्त In Bentham, we find *Benevolence*, in Sidgwick we find *Equity*, and in Mahatma Gandhi we find Truth and Non-violence as Central Virtues. Hence, in the history of Ethics, we find that various thinkers have also made an attempt to Centralise all virtues in one single principle of their choice.

Coming to the Bhagwadgita, we find *devotion* as the Central Virtue e g. In verses like यो मद्भक्तः स मे प्रियः (12/14) भक्तिमान् यः स मे प्रियः (12/17) भक्ता स्तोऽतीव मे प्रियः (12/20) We find how all virtues flow from *devotion* as the Central Virtue. True devotion has no ill-will to any being. A devotee is friendly and compassionate, he is free from egoism and self-sense he has a balanced-mind in pleasure and pain, he is ever contented and self-controlled he has firm determination, he is free from joy and anger, fear and agitation, he is pure, skillful in action and untroubled, he neither rejoices nor hates neither grieves nor desires, behaves alike with friends and foes, he is free from attachment -such are the exemplifications of the Central Virtue of God-devotion.

Similarly in the 13th Chapter, emphasis has been put on *Knowledge* as the Central Virtue. In virtues like अमानित्व (13/7, 8, 9, 10, 11) we find that Virtues like humility (absence of pride), integrity (absence of deceit), non-violence, patience, uprightness, service of the teacher, purity, steadfastness, self-control, non-attachment, equal-mindedness, constancy in the knowledge of the spirit, insight into the end of knowledge of Truth, etc. flow from the fountaining of 'knowledge', which manifests itself in all these virtues, and all that is different from it is non-knowledge. The whole emphasis, is on 'knowledge' which is of great importance. There is nothing in this world so pure as "knowledge", declares Srikrishna in the Bhagwadgita.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।

b) Classification of Virtues :

Various attempts have been made in the history of Ethics to classify virtues. According to Gurudeo Ranade, Virtues in the Gita can be classified into 1) *Negative* 2) *Individual* 3) *Social* 4) and lastly *Spiritual* / God-regarding. This classification is not logical, because it overlaps and suffers from too-narrow and too-wide definitions; but this classification at least helps us to understand the nature of Virtues and secondly as to how virtues help for spiritual progress. e. g. अमानित्य, अमय, अदमित्व, अक्रोध, अनासक्ति, अचापल. etc. are the negative virtues; i. e. in these we are asked to abstain from certain vices e. g. in अमानित्व we are asked to abstain from pride, in अमय we are asked to abstain from fear, in अदमित्व we are asked to abstain from deceit etc. Purity, self-control, Peace are the individual Virtues. अहिंसा, आर्जव, दान, दया, friendship etc. are the social Virtues. All these Virtues lead one ultimately to spiritualism. आत्मवत्, सर्व-भूतेषु is the essence of all social virtues. In the 42nd verse of the 18th chapter we have most important social virtues characterising the different social orders. Lastly 'devotion' is the central virtue and all other virtues, which are its specifications, and which we have explained earlier are the spiritual virtues.

According to Gita, Ethics must culminate into spiritualism or super-moralism. This appears like the doctrine of 'superman' according to Nietzsche. However, Nietzsche's doctrine is based on socio-political point of view, while Gita's ideal is based on ethical point of view. Morality must be progressive, and the individual, social and spiritual are its various stages. The way to spiritualism is through moralism. Spiritualism is not anti-moral, but Supra-moral. This is well expressed in the Gita's concepts of गुणातीत.

This leads us to the distinction between virtues *instrumental* and *intrinsic*. Have virtues an instrumental or intrinsic value? According to the Ethics of the Bhagwadgita, Virtue may be interpreted as means to an end.

End being “God-realization”, virtues are the means to it. Virtues are not ends in themselves. They are means to an end. They are desired for something else, not desired for themselves. They are instrumentally valuable. They have no intrinsic value. However, on the empirical level we can not justify this sort of distinction between intrinsic and instrumental value of Virtues, because what is intrinsically valuable today may become instrumentally valuable tomorrow, and vice-versa. e g. knowledge, art, science may be viewed as having an intrinsic value; but if circumstances change, they could be used as having an instrumental value.

3) Virtues and Spiritualism :

The distinction between individual, social and spiritual virtues makes Ethics of the Gita enter into the domain of Spiritualism. Ethics must begin on the secular or empirical level, but must culminate into super-moralism. In the history of Western Ethics, St. Augustine was the first to recognize the great Christian truth that it is man's relation to God that gives cohesion and unity to moral life; similarly Kant and Bradley advocated, like the Gita's view, that it is the spiritual life alone where moral conflicts (कार्यकार्यं.) are dissolved. According to Sri Aurobindo, on a spiritual plane, man is completely free from duality of good and evil, right or wrong. This is the spiritual experience which is not anti-moral, but supramoral. The higher does not negate the lower, but goes beyond it. And in this sense virtues can be interpreted as having an instrumental value. The practice of virtues is being recommended as right method for God-realization. Almost in the spirit of christianity, Gita recommends continuous practice of virtues as the pre-condition of fellowship with God. Virtues qualify the aspirant for God-realization. Just as Yama and Niyama are moral pre-requisites for Samadhi, just as Sama Dama etc. are essential qualifications for the study of the Vedanta philosophy, similarly, virtues are important pre-requisites for God realization. Virtues are those qualities which are conducive to God-realization, and vices are those

bad qualities which hinder spiritual or religious progress. The path-way to God consists of removal of vices, and the corresponding stabilization of virtues. e.g. one has to abstain from anger, violence etc. and positively develop the virtues of अक्रोध, अहिंसा, etc. Even if a man with bad conduct worships God with undistracted devotion, he must be reckoned as righteous, for he has rightly resolved.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि नमे भक्तः प्रणश्यति ॥ (9/31)

“ Swiftly does he become the soul of righteousness and obtain lasting peace. O son of Kunti (Arjuna), know thou for certain that My devotee never perishes ”.

The message of the Gita that true devotee never perishes should not be misinterpreted. The message does not mean that there is an easy escape from the consequences of sins. It is absolutely necessary that the sinner must change his heart he must *really* feel sorry for his bad deeds, and must have a firm decision to prevent repetition of sins in the future. The lower self must give up its ego, and open itself to the Higher Divine, and then the Divine will take up the burden and lift the soul into the spiritual level. Just as a piece of charcoal loses its blackness only when fire penetrates it, similarly a sinful man becomes a soul of righteousness through total surrender to Him. This is well expressed in the Gita in its view as ‘सर्वं धर्मान् परित्यज्य’ and hence the true devotee never perishes. True devotion is beyond all distinctions of Caste, Colour, and Creed, and becomes one with Him, just as the particles of salt dissolve in the sea. What is needed is unselfish dedication and purity of heart.

4) Equanimity, the Summit of all Virtues :

Lastly, the doctrine of स्थितप्रज्ञ represents the summit of the Ethics of the Bhagwadgita. The ideal of स्थितप्रज्ञ (Equanimity) is the highest moral ideal realizable by man.

The sage of the Bhagwadgita is characterised by अनासक्ति. The Bhagwadgita calls स्थितप्रज्ञ a कूटस्थ himself. (कूटस्थ विजितेंद्रियः 6/8) कूटस्थ literally means immovable, changeless, firm, steady or tranquil. There are various characteristics of a स्थितप्रज्ञ. It is not necessary here to cite all the passages from the Gita relating to the characteristics of a स्थितप्रज्ञ, but here we shall see some of them and describe them briefly under four heads, psychological, moral, social and mystical. The 2nd chapter (from 55 to 72 verses) and 5th chapter (verse 18, 19, 23) give us the various characteristics of a man of Equanimity.

1) Psychological :

According to this, a man of equanimity withdraws his mind from the organs of sense. Mind controls the sense-organs. In the 58th and 67th verses of the 2nd chapter of the Gita it is said that man's mind is unstable like a wind, and one who is able to conquer his senses is compared to a tortoise which can withdraw its organs within itself at will.

2) Moral :

The moral characterization of a स्थितप्रज्ञ is found in the 70th verse of the 2nd chapter of the Gita. Just as the inflow of the waters of the rivers has no influence on the sea, similarly, the senses have no influence over the equanimous mind.

3) Social :

The social characteristic of an equanimous person is found in the 18th verse of the 5th chapter of the Gita. Such a person is said to be having an equal vision everywhere. Knowledge must bring humility (विद्या विनयेन शोभते ।) The truly learned man is modest and humble. स्थितप्रज्ञ here is described as समदर्शी.

4) Mystical :

The mystical characteristic of an equanimous person is brought out in the 19th verse of the 5th chapter of

the Gita. He lives in साम्यावस्था, therefore he lives in God. Equality of vision becomes the socio-mystical characterization of such a स्थितप्रज्ञ. This characteristic is further well brought out in the line 'अमितो ब्रह्म-निर्वाण वर्तते विदितात्मनाम्' in the 26th verse of the 5th chapter of the Bhagwadgita. He sees God everywhere. The wise sees one God in all beings and develops the quality of equal-mindedness, which is the characteristic of the Divine. When you can see God everywhere, then alone you may be entitled to the title स्थितप्रज्ञ. This is the mystical characterization of the स्थितप्रज्ञ. Lastly, Gurudeo Ranade regards Beatificism आत्मानन्द as the crown of equanimity, which synthesises the claims of moralism and super-moralism. He has fully described the doctrine of Beatificism in his "Constructive Survey of Upanishadic Philosophy". In western moral philosophy, particularly, Socrates and Mill differentiated between pleasures and happiness. Mill regards happiness of Socrates as higher than the pleasures of a pig. Better to be a Socrates dissatisfied than a pig satisfied. We can go further and say that it is better to be a mystic dissatisfied than even a Socrates satisfied. The analysis of Beatificism is found in 27th and 28th verse of the 6th chapter, and the 24th verse of the 5th chapter of the Bhagwadgita.

5) Conclusion:

In conclusion, one can say that the Ethics of the Bhagwadgita is based on its theory of Virtues. But ultimately Ethics must culminate into spiritualism, which is not anti-moral, but supra-moral. God-realization is the highest stage in moral perfection, and hence western Etoical ideals such as hedonism, formalism, Utilitarianism etc. appear to be incomplete in advocating highest moral ideal. Man's moral life gets its real ethical zeal, if it is oriented to spiritual life. The best moral life is the virtuous life which in turn is truly religious in character. Hence, as it is said earlier, Bhagwadita is initially a treasure house for the explorer of virtues, but ultimately it is a philosophy of God-realization.

– Dr. M. S. Athavale

Mahatma Basavanna and Sant Tukaram

INTRODUCTION:

It is a blessing to go through the literature, sayings and songs of saints. To do so is an education in itself. It is in another sense a spiritual discipline or *Sādhana*. Such a habit, the *Bhagawagita* says, is *Abhyasayoga*. The *Vacanasastra* also talks of *Abhyasayoga*. The *Abhyasayoga* brings back the wandering mind and forces it to absorb the sublime thoughts and deeds of the great. Those taking up such an activity being inspired by the words and deeds of the saints are called virtuous people. They are of four types. The *Bhagawagita* states:

Chaturvidhā bhajante mām janāḥ sukritinorjuna

Ārto jigyaṃsurarthārthi gyāni ca bharatarshabha. (7.16)
(Four types of virtuous men worship Me, Oh Arjuna the man in distress, the man seeking knowledge, the man seeking wealth and the man imbued with wisdom, Oh the best of the Bharatas). Among these four types of devotees or virtuous people, the one deeply merged in the ocean of love of God is the dearest to Him. *Sandilya Bhakti Sutra* states the same differently thus:

Tatsamsthasyamrtatvopadesat (1. 1. 3)

When the mind of the devotee is firmly absorbed in God, immortality is attained. The Chandogya Upanishad (II-23.1) supports the view thus: Brahmasamstomrtatvameti. A saying of Basavanna depicts very vividly the desire and the characteristic of devotee thus:

Vacnadalli namamrita tumbi,
nayanadalli murti tumbi
manadalli nimma nenahu tumbi,
kiviyalli nimma kirtiyu tumbi,
kudalasangamadeva nimma caranakamaladallānu tumbi.

My word filled with the nectar of Thy name. My eye filled with Thy image. My mind filled with Thy recollection. My ear filled with the glories of Thy name. My lord Kudalasangama, I am a bee at your lotus feet, merged in Thy self). The study of the life story and songs of saints builds the spiritual character of man as it involves discipline of the senses. The study of the two great saints is an attempt to realise the secret of spiritual life.

BIRTH AND REVOLT :

Mahatma Basavanna was born some eight hundred years ago. Sant Tukaram was born some three hundred years ago. The life of devotion of both of the social situations are similar. Basavanna belonged to the Saiva Brahmin community where as Tukaram belonged to the Maratha community. Madiraja, the father of Basavanna, was the Vice-Chancellor of an (agrahara) University, where four to five hundred teachers (pundits) worked. The father of Tukaram was a petty merchant. Basavanna had all the traditional education available to a Brahmin. The medium of education was Samskrit in the various educational centres in the 12th century. So Basavanna had his education in Samskrit whereas Tukaram, whatever little education he had, had it in Marathi. Basavanna in his boyhood days revolted against the upanayana ceremony and convinced the elders of the soundness of his view. This shows that Basavanna was well-versed in the Sastras and had an extraordinary debating ability, besides the revolutionary spirit. Tukaram was not a revolutionary, in this sense. But he also reacted against the Brahmanic authority. He grasped the true meaning of the Sastras by attending religious discourses and pravachanas. Like Basavanna he was born with a religious instinct which dominated all the day to day activities of his life. The dominant character of both of these persons transcended all the caste barriers and embraced the whole human race as their kith and kin. They often questioned those who practised caste system and its evils. They exhorted :

bhaktigēyū betakkeya jati sutaka unte ?
parusa muttalu kabbun honnayittu, kānā
namma kudalasangana sarananavarivarendare
kumbhiya patakanayaka naraka tappadu kana.

("..... is there a sense of touch - me not born of caste-consciousness in those who are deeply merged in devotion or love ? You see iron becomes gold when the touch-stone touches it. He who finds caste in the devotees of Lord Kudalasangama surely cannot avoid the hell called kumbhi-pataka). Such preaching enraged the Brahmins who followed the code of Manu on the caste system. Basavanna and Tukaram incurred the wrath of the Brahmins because they spread the knowledge of the Hindu religion and Sastras by discussion and exemplary practice.

MARRIED LIFE:

Both Basvanna and Tukaram in spite of their certain indifference to the worldly values led a stable married life. Both of them, as grahasthas, generally served the man, the bird and the beast equally. Devotion to God was the inner guide by which Basavanna and Tukaram led the day to day life.

Basavanna was fearless in practising devotion and so also was Tukaram. But the former had the good fortune of having cooperative wives, Nilabika and Gāngambikā, whereas the latter had a lot of trouble in this respect. His wife Jijabai was affectionate but quarrelsome. Tukaram was indifferent to the needs and demands of the family. He also neglected his shop which was the source of the livelihood of the family. Basavanna however was a practical and able house-holder. He worked under Bijjala and by working hard he was able to offer food to the living gods the devotees. In this Dāsoha his wives cooperated and participated gladly. Basavanna was thus able to realise the ideal of Dāsoha and service to God on account of the full cooperation of his wives. This devotion to God was unique. As Devara Dāsimayya says, satipatigalondada bhakti

hitavagippudu sivange. (The devotion of husband and wife practised in full cooperation is pleasing to God Siva).

ADMINISTRATOR :

Basavanna was great political genius who could run the administration of an empire. His services were appreciated by the emperor Bijjala. His extraordinary spiritual ability and the administrative excellence made him a great leader of his times, attracting people from all walks of life and from all corners of the country. Tukaram was not an administrator but he attracted a great general of Hindu rajya, i. e. Sivaji, who attended his *Kirtanas* and listened with great devotion to him. Tukaram refused the gifts of gold and jewellery sent to him by Sivaji. Tukaram was interested in devotion and not in wealth or power. Basavanna also was never after wealth although the treasury of the empire was at his disposal. He answered his critics by saying :

uramunde hala halla hariyuttiralu,
ore avinabennalli hariyaiekayya ?
lajjegedaleke ? nanu kedaleke ?
kudalasangamadevanullannakkara
Bijjalana bhandara venagekayya ? (784)

(when a stream of milk flows past the village, why should I pursue a cow reluctant to give milk ? Why should I lose all shame and integrity of mine ? So long as lord Kudalasangama is there, why should I be in need of the treasury of Bijjala ?) Devotion to God is a treasury that never exhausts. Both have the common outlook on worldly objects and never aspire for more than what is needed to live and practice devotion. This is the virtue of devotional life. About women both have a common notion that the woman is divine mother and both teach that she should be honoured and protected against the inhuman onslaughts by men. Basavanna says; 'paravadhuvanu mahadevi endu kambenu ' (All the women (excluding his wife) are looked upon as Mahadevi, i. e., the spouse of Lord Siva.)

GREAT LITERARY GENIUS:

Basavanna was a great mystic poet who wrote *Vacanas* (short pithy sayings) expressing varieties of spiritual experience of high order. He brought home the experience to the ordinary people. Similes and metaphors used by him are very common. They reach the heart of man directly. Though Tukaram also wrote *abhangas*, like *vacanas*, it is felt that visit to Pandharpur to offer their devotion to Panduranga and Rakhumayi every year in the months of *Asadha* and *Kartika*, is necessary. This was started by Tukaram. He would start from his Dehu village near Pune singing *abhangas* all along the route to Pandharpur, attracting the masses to the pilgrimage. The Varakaris wear tulasimala around their necks and wear black powder called *Abir* on forehead. With *patake* in hand and *abhangas* on the tongue, they begin their journey. They play on *mridanga* and *tamburi*. they also employ *tala* and other musical instruments. The Varakaris make halts on their way to Pandharpur. Anubhav Mantap produced scholars and commentators. Like Anubhava Mantap, the Varakari Sampradaya has produced great Kirtanakaras like Gadage Maharaj, Tukadoji Maharaj and Prof. S. V. Dandekar. These saints have dedicated their lives to upliftment of down-trodden masses in Maharashtra. The movement has seen a great unifying force. It recognises no caste barriers. People from all walks of life and from distant places in Tamilnadu, Madhya Pradesh, Karnataka, Andhra Pradesh regularly come in groups walking all along the route leading to Pandharpur singing *abhangas* and performing kirtanas. All the people of different castes and languages mingle together forgetting the differences. This has been one of the best results of the Varakari Sampradaya.

The Anubhava Mantapa attracted people from all walks of life, especially from down-trodden masses of surdas and atisudras. The centre of attraction here was devotion to Lord Siva whose emblem Linga is on the head of Panduranga, as stated in Virasaiva texts. The Anubhava Mantapa founded by Basavanna attracted great yogis,

scholars and devotees from Kashmir to Tamilnadu and Bengal to Gujarat. It waged a war against the Hindu religion. The Anubhava Mantap had a two pronged programme : one prong was to spread devotion through philosophical and literary activity and the other was Dasoha. This institution also recognised the importance of singing devotional songs and enacting incidents that occurred in the life of Siva and Sivabhaktas. This institution used all forms of folk-lore and arts for the spread of devotion and eradication of religious and social evils practised by people for generations. This work was hampered by forces of the caste system, discouragement of the rulers belonging to other branch of Puranic, Hindu religion and also of Nastika (atheist) religion. Even then the vitality of the movement has continued to flow in the field of education and also Prasadanilayas, the sacred feeding centres. The same spirit helped the Gandhian movement of uplifting the sudras and atisudras, and respecting work of any kind. The devotion to God and work go together in the philosophy of Anubhava Mantap.

The Varakari Sampradaya seems to have emphasised devotion more than anything else. Tukaram himself was taken to task by his wife for failing to do his work as a householder. Devotion without work some times leads to disintegration of family life which is not appreciated by God. It also leads to social imbalance. This is avoided by the Anubhava Mantapa as it taught every devotee to do work as a part of devotion.

ORTHODOXY AND THE SAINTS :

Tukaram incurred the wrath of the Brahmins as he resorted to teach the spiritual lore. He was driven out of his native village Dehu by a Brahmin Pandit. He moved to a temple which was built by his forefathers and tried to spread his philosophy through his *abhangas*. We come across cases in which Brahmins even in 17th century forced village officers to practise the caste rules in letter and spirit. Basavanna defied Manu's laws; but the traditional caste authority was not in a position to boycott as-

he was very strong intellectually and was himself a Brahmin by birth. But the father of Jnanadeva and Jnanadev's brothers and sister were excommunicated by the Brahmin community as the father gave up *sanyasasrama* and returned to *grahasthashrama* which was an irreligious act. This happened at the end of the 12th century. Tukaram also stood against this authority and taught love of humanity without any distinctions of caste. Basavanna and Tukaram fought alike the orthodoxy of caste system which created artificial barriers of low and high births among men. Basavanna brought about a great social change or gave a new meaning to our thought and life. He too, like Mahatma Gandhi, suffered at the hands of the practitioners of casteism.

Basavanna and Tukaram preached both ethical and spiritual religions. Like Basavanna, Tukaram also says that those who kill animals and human being are holeyas or untouchables. Speaking truth is heaven and telling a lie is hell. Hoarding is sin. He that does good to all living beings is a man of high birth (kulaja). To be a religious man one must have the purity of head and heart.

CONCLUSION :

The life of Basavanna and that of Tukaram shed light in the darkness of to-day created by distrust, jealousy, covetousness, and other evil designs. Violation of social and national moral code by hoarding; outright rejection of fatherhood of God by hating each others community; throwing the sense of justice to the winds in order to get the power by use of muscles and money; subjecting women to all kinds of treachery by inhuman behaviour, are found rampant throughout the world. A non-ethical behaviour of a person means he has a sick soul which needs moral and spiritual treatment. Such treatment could be possible only by the teachings and examples of saints like Basavanna and Tukaram.

Dr. V. S. Kambi

Book Review

(1)

THE MADHYAMAKA SASTRAM OF NAGARJUNA

Edited by Dr. Raghunath Pandeya. Publisher : Motilal Banarsidass, New Delhi Vol I pages xxxiv+270 (1988) Price Rs 325/- Vol. II pages xiv+296 (1989) price Rs 300/-

The Buddhist school of thought occupies an important place in Indian philosophy. Buddhism is divided into four sub schools namely Vaibhasika, Sautrantika, Yogacara and Madhyamika. The Vaibhasika holds that the external objects are known through perception. According to the Sautrantika the external objects are known through inference. The Yogacara opines that vijnana alone really exists, whereas the Madhyamika is negativistic.

The great Gautama Buddha himself taught the metaphysics of the "Middle Way" (Madhyama Marga), which constitutes a systematic and critical philosophy. It was further elaborated by the eminent logician Nagarjuna in his Madhyamika Kavita. Nagarjuna, who lived in South India in the second century A. D. was a brilliant dialectician and an effective propounder of Buddhism. The Madhyamika philosophy formulated by him created a revolution not only in Buddhism but also in the history of Indian philosophy.

The Madhyamika represents the middle doctrine, which advises us to avoid the two extremes of total annihilation and Immortality. The doctrine of the Middle Way is also known as Sunya-vada. It is propounded in this work in 27 chapters. There are 448 Karikas in this treatise composed by Nagarjuna in anustup metre.

The book is divided into two volumes. The first volume contains 15 chapters. In the first chapter Nāgārjuna states that a thesis can be established through reason and example, which may be affirmative or negative. A syllogism, according to him, consists of three propositions, of which the first two are called the major and the minor, and the last which follows from them is called the conclusion.

In criticising any view, a Mādhyamika does not advance any arguments of his own. He does not commit himself to a position. As a result of the intellectual exercise involved in the use of the *reductio ad absurdum*, the Mādhyamika resorts to the refutation of the rival doctrines on the basis of experience rather than theory. The followers of this school aim at gaining victory, and attack a proposition in the manner of quibblers. A Mādhyamika does not attempt to have a thesis of his own. He does not have even a positive mode of argumentation. He uses the very same arguments and examples cited by the opponents to prove their thesis, to disprove them showing their absurd implications.

Nāgārjuna resorts to *reductio ad absurdum*. This is a system in which there is no need of constructing syllogism. It never establishes any thesis. It is pure negation. In *reductio ad absurdum* one starts with a wrong assumption and shows how it leads to absurdities. It is a case of fallacious reasoning, since it derives a conclusion which is absurd. Nāgārjuna gives the proof of the falsity of an assumption by pointing out its logical, but obviously false, implications. He gives inference carrying the application of a principle to absurd lengths.

The word *Sunyata* is treated as equivalent to *Pratitya samutpada* i.e., dependent origination. The phenomena are said to be *Sunya*, as they are relative and lack substantiality or independent reality. They are conditional and hence unreal. The Absolute is *Sunya*, as it is devoid of empirical forms and transcends thought.

The conditional things are unreal from the standpoint of ultimate truth, because they are produced through cause and conditions, like things created by magic. The unconditioned, such as space, are non-originating like sky-lotus. Things cannot be self-existent owing to their inter-relations. A thing is neither existent nor non-existent, nor both owing to mutual incongruity of existence and non-existence.

The second volume contains 12 chapters. It begins with the examination of bondage and release. The "Middle Way" doctrine criticises the philosophy of the non-Buddhistic conceptions. Nagarjuna is a great dialectician, who is deft at picking holes in others philosophies. From the view-point of absolute truth, the composite elements are void, and non-composite elements are unreal. The Madhyamika proves that dogmatic philosophy is an illusion.

Nagarjuna states that the Ultimate Truth can be realised through spiritual intuition only. Spiritual intuition becomes possible when the mind becomes pure, introvert and one-pointed through constant practice. Buddhism accepts two kinds of truth namely 1) the practical truth and 2) the ultimate truth. It is stated that the Ultimate Truth cannot be taught without resorting to the practical truth. Unless a man realises the Ultimate Truth, he cannot attain Nirvana.

द्वे सत्ये समुपाश्रित्य बुद्धानां धर्मदेशना ।

लोकसंवृतिसत्यं च सत्यं च परमार्थतः ॥

व्यवहारमनाश्रित्य परमार्थो न देश्यते ।

परमार्थमनागम्य निर्वाणं नाधिगम्यते ॥

— मध्यमकशास्त्रम् २४, ८, १०

The Madhyamika philosophy is very close to the Advaita Vedanta, as the former considers all visible objects as illusory, though in practical life they appear to be real. Dr. Raghunath Pandeya, rightly opines that instead of calling Sankaracharya as *pracchanna bauddha* it would be better to call Nagarjuna as *pracchanna vaidika* (Vol. I, intro. p. xxiv).

The Madhyamika sastram of Nagarjuna is published here for the first time with the four commentaries -1) Akutobhaya of Nagarjuna himself, 2) Madhyamaka vrtti of Buddhapalita 3) Prajna-pradipa of Bhavaviveka and 4) Prasannapada of candrakirti. These help very much the understanding of the main text. The first three commentaries had disappeared from original Sanskrit, but existed in Tibetan. These commentaries have been here reconstructed in Sanskrit from the Tibetan version. Dr. Raghunath Pandeya has rendered yeoman's service by bringing into Sanskrit the Tibetan version of the three commentaries. The present work is based on the D. Litt. thesis of the author. A photostat copy of the Tibetan text is given at the end of Vol. I for the study of concerned scholars.

Thus we see that the Madhyamika philosophy is so called because it avoids the two extremes. It advocates neither the theory of absolute reality nor the total unreality of the world. It chooses a middle path, advocating that the world has only a conditional existence. In such manner this path keeps away from the dogmatic trend of realism and the sceptic trend of nihilism.

Dr. B. R. Modak

(2)

WAYS OF THINKING OF EASTERN PEOPLES
(INDIA, CHINA, TIBET, JAPAN) *By Prof Hajime Nakamura, Revised English translation edited by Philip P. Wiener, pages 712, price Rs. 250/- Publishers: Motilal Banarsidass Publishers Private Ltd., Delhi.*

In this book, Prof. Nakamura, who is an illustrious scholar of international repute, has presented rich material of eastern religions and philosophy. It is a source book of Hinduism, Buddhism and Shintoism; and more especially to the advanced students of Buddhism and comparative religion this work is an essential reference book. For the lay-man it is a search light on ancient Indian civilisation and philosophy. Critics have often praised the academic brilliance of Prof. Nakamura and also his mastery over Sanskrit, and oriental languages. In this work his 'forte' is the logical organisation of rich material of ancient culture of India, Japan, China and Tibet. The salient features of this masterly work are-pristine purity of original Buddhism in India, its spread to China, Tibet and Japan comparative study of ancient and modern 'ways of thinking', the underlying unity and identity of purpose in diverse courses of ancient civilization, the message of Lord Gautama Buddha to the present day thinkers and scholars. The title may suggest a cursory view of social philosophy and culture of eastern people; but in reality it probes deep into the depth of Reason, Logic and Scriptures. "Man is the master of himself", (Dhammapāda, 160). This is the main purport of Buddhism. The author mentions numerous such philosophical theories and instructions to enlighten the readers on the path of Dhamma, Sat and Wisdom.

In a limited space of book review it is not possible to show the logical subtleties and profoundness of the 'magnum opus' which runs to seven hundred and odd pages, including 102 page-notes. Although the greatest length of discussion is devoted to the fourth and last section-Japan, reader may feel that discussion of Indian scriptures

and masters is the most impressive part, as it casts new light on Ethics, social philosophy, culture and philosophical views of ancient Indian sages like Yājñavalkya, Shankara, Vivekānand, Dharmakīrti, Nāgasena, Uddālaka, Ārūṇi Gāndhī, Nāgārjuna and host of other Buddhist scholars. Mainly in Indian philosophy and metaphysics, unlike the western metaphysics which depends heavily on physical science—"ta physica", there is stress on the universal and Absolute character of truth; and this means the apparent worldly phenomena are unreal, false and illusory. The author has clearly explained the logical basis of Indian philosophy, with reference to many scriptures. "Indians are inclined to neglect the individual" - Indian tendency is to think that all particular beings perceived by the senses are only illusions because only the universal is real." India is a land of peace." The Indian idea of "Inner peace" is so attractive to the minds of modern people". The wise men-the sages and pandits live in a secluded place in a forest abode of sylvan setting, renouncing the ways of worldly people. It may mean a non-secular and non-realistic attitude of wise men of India. The book is full of such interesting and pithy observations. The book although a modern translation, is as enlightening and subtle as any master-piece. "Every Indian religious thinker seeks to live in the bosom of nature and there to have direct communion with the Absolute." The author opines.

In the next section for nearly the same length of hundred and odd pages, there is description of Chinese philosophy, ethics, confucianism and Chinese version of Buddhism. Chinese are practical people devoted to ethical discipline and conservatism-the tendency to "searching out the ancient ways." Even in modern times notwithstanding influence of Buddhism, the Chinese people have not overlooked confucianism. In a way there is syncretism of Buddhism and confucianism. The concepts of pure lotus, ethical control and observing beautiful lotus, along with the theory of ten worlds and 'pure land teaching' are the main aspects of social philosophy. There is no belief in Absolute God or in Metaphysics; and hence they devote

energy for moral discipline and character development (Shila). The author in detail describes features of Taoism-Shila, Samādhi and Prajñā. There is also clear account of philosophy of various dynasties-Ming, Yüan, Ch'i, T'ang Sung and Ching dynasties. The ruler - the king is respected as he governs by Dharma "Heaven gives power to monarch". The practical philosophy-The ethical concepts and Dharma-of Chinese people is the sum total of "ethical teachings of Confucius, Laotzu and Sākyamuni."

Tibet is the land of Lamas,-The land of Buddha. In Tibet there is belief in religious charisma, and in shamanism. They follow Mahayāna Logic, without deep penetration into the work of Dharmakīrti or Dinnāga. There is limited discussion of Tibetan culture, in the book. But the last section on Japan covers almost half the size of the main text-nearly 248 pages. At last the readers enjoy the practical wisdom, wit and humour. "The monkey and stork would laugh at him, if he puts on purple dress", says the eminent thinker of Japan, Dogen. There is an account of practical reality of phenomena and facts-The appearances of Lord Buddha. Then follows a detailed narration of nexus-the familial love of people. At the end there is a delightful narration of shamanism-the dancing people who love magic. But orthodox Buddhism is opposed to shamanistic and oracular practices. Dogen says that there are no universals. There need not be belief in God or universal. "practice sitting silent in meditation and remember the beauty of Amitabha-The Buddha of the eternal life." Thus concludes the elaborate essay with reference to "relaxed silence"-The practical wisdom of Japan. Let me silently pray Lord Buddha-Tathāgata the perfect one, in the manner of Japanese common people-"Nembutsu" (to praise the name of Amitābha) seeking peace and delight ! The publishers of this noble work are praise-worthy.

- Prof. T. F. Bidari

(3)

**'MŪLAMADHYAMAKĀRIKA OF NĀGĀRJUNA THE'
PHILOSOPHY OF MIDDLE WAY. Author : David
J. Kalupahana Pages 412, Price Rs. 175/- Published
by : Motilal Banarsidas Publishers Pvt. Ltd. Delhi.**

In this book, which is a new translation of Nāgārjuna's work Mūlamadhyamakakārika, Prof. Kalupahana Professor of Philosophy in Hawii University, has given a new interpretation of Sunyavada of Nāgārjuna who is the reputed scholar of Buddhism. There is gross misunderstanding in the metaphysical circles of orthodox Hinduism, regarding the practical and logical value of Madhyamika school, because of the complex nature of concepts of Nirvāna and Sunya. But a careful and attentive reading of this book, will remove many errors of orthodox thinkers, who underestimate the Madhyamika dialectic. In ethical and metaphysical sense too there is gross misunderstanding of Budha and Nāgārjuna. The sanskrit text and its translation have precision in presenting the exact nature of Nāgārjuna as a truest interpreter of Buddha's teachings. The author begins with a brilliant exposition of middle path Madhyama mārga, for about hundred pages, and then presents the sanskrit text of Madhyamakakārika, translating all the 448 verses of the text, covering 200 pages; and the last 20 pages are devoted to index. and general index, The introduction is a discussion of all metaphysical problems raised in 27 chapters of the text.

The main teachings of Gautama Buddha as mentioned by the author, are four noble truths, examination of all metaphysical concepts of self, action, and the agent, fruit of action, freedom, association bondage and release, harmony of cause and conditions etc. These and also the theory of dependent origination – 'pratitya samutpāda' are mentioned in logical order and are very clearly expressed in sanskrit text (i. e., transliteration) with the English translation and annotation following the text of verses. In eschatological sense Buddha mentions the cause

of future life as the desire – the craving ... *Tṛṣṇā*. (Formula of causation - *vide*, process of becoming of personality-*'Katyāyanāvavada'*). The Theory of dependent origination or "dependent arising" is one basket which contains everything including Dhamma. Buddha's statement in the "Majjima Nikāya," is as follows: "He who perceives dependent arising also perceives suffering." For correctness of Buddha's teaching, in this way, we have to much depend upon Nāgārjuna; and to clearly understand true meaning of sunya, Dhamma and meaning of the middle path, we have to refer to the present author - prof. Kalupahana.

Nāgārjuna's important contributions to logic and metaphysics, and thereby to philosophy, psychology, epistemology and cosmology, are the denial of causal relation, denial of substantiality of anything said to be existing, and finally the denial of existence and Absolute existence of God and Ātman. Although this theory was condemned by many philosophers in India, one can still read an important metaphysic behind sunyata and indescribability of truth. Not that for no purpose did Nāgārjuna compose 448 verses. "Nāgārjuna had no reason to compose more than four hundred verses trying to explain the indescribable. It would be a fruitless attempt on the part of any philosopher, let alone one who is extolled as an enlightened one." There are some thinkers who believe that Nāgārjuna is the second Buddha - and some others would even elevate him to the status of a supreme Buddha more exalted than Sākyamuni." It is clear from the writings of Nāgārjuna, and also from his salutations to Buddha (in the last verse) that he is neither a second Buddha, nor an exalted Buddha; but he is only a true interpreter of his noble teachings. The author is very clear in such distinctions between Nāgārjuna and Buddha, and also between Teravādins and Mahāyānists. The most impressive part of the book is reference to the idea of no views, in the concluding section, where Ludwig wittgenstein is quoted, It is in brief a view about grasping of no views: "Philosophy Simply puts everything before us, and neither explains nor deduces

anything – since everything lies open to view, there is nothing to explain.”

The book is enlightening in its content and subject-matter. There is no scope for controversy or contradiction in the real analysis of sunya which is “Only a provisional view.” Readers would miss the charm of sunyavāda, if they do not follow the logic of Nāgārjuna; and also they would be ill - advised to be content with the exhaustive Introduction, without enjoying the subtle logic and attraction of sanskrit terms and sanskrit verses in the text. “prakāshohi Tamovadhah” which means “illumination is indeed the destruction of darkness.” “Kah Samsarisyati”: which means “who then will transmigrate?”. “Sarvam idam sunyam svabhāvatah” and it means, “all this is empty of a substance.” These statements add a special meaning to the deep logical thought of Nāgārjuna. The publishers of this intellectual and enlightening work of a great genius- Nāgārjuna, who is a “middle way philosopher par excellence,” are to be heartily complimented for the noble work of its publication. Nāgārjuna in the last verse concludes the treatise with reverence to Gautama Buddha in a cryptic way: “I reverently bow to Gautama who out of compassion, has taught the true doctrine in order to relinquish all views.” This, truly, is enlightenment!

– Prof. T. F. Bidari

**Academy of Comparative Philosophy & Religion,
Belgaum.**

QUARTERLY REPORT

1. Punyatithi of Shri Gurudev Ranade (NĀMA SAPTĀHA) was celebrated in the Gurudev Mandir as usual for five days from 2nd upto 6th June, 1992. Throughout this "Saptāha", the BHAKTAS engaged themselves in Meditation programmes beginning from 3.30 A. M. followed by Bhajans, Arathi and discourses. There were about 50 to 60 Sadhakas present. Discourses were given by the following persons during this period, and there was good attendance throughout.

1. Shri Vasant Rao Deshpande, a local saintly person.
2. Prof. B. R. Modak, M.A., Ph.D., Dharwad.
3. Shri Ramanna Kulkarni, Athani.
4. Prof. P. M. Upadhye, Goregaon, Bombay.
5. Swamiji More, Yellatti, Jamakhandi Taluka.

On the 6th of June, a good number of Sadhakas were present for Bhajan, Arati and offering of flowers on the Padukas of Shri Gurudev. There was "Maha-Prasad" on that day and the celebration ended.

2. Pandit Anand Tirth Baitmangalkar gave discourses on Geeta Dnyana, during mornings and evenings, from 25-3-1992 to 1-4-1992.

3. Sadguru Radhaswami Shastri Kengeri Bangalore talked on "Liberation of human soul through Bhakti Mārga" from 27-3-1992 to 3-4-1992. The programme was sponsored by Rādhāswami Satsanga, Khasbag.

4. Parama Poojya Shri Shringeri Shankaracharya Swamiji stayed at the Mandir on 22nd and 23rd April, 1992. During that period the Swamiji Performed Sharadadevi Puja also gave a discourse at the Mandir. It was well attended

5. Rama-navami was performed from 26-4-1992 to 2-5-1992. Shri Vasant Rao Deshpande gave lectures on Tulsi-Rāmāyana in the evenings every day during the period.

6. Sadguru Vamanrao Pai, Bombay, gave discourses at the Gurudev Mandir from 27-4-1992 to 30-4-1992.

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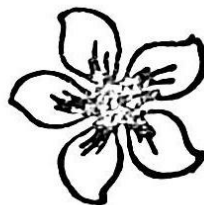
The collections from the Sadhakas attending Punyathithi Nāma Sapthāh amounted to Rs. 2360/- and the expenditure came to Rs. 4341/-

Shrimati Indumati Tendulkar has paid an amount of Rs. ten thousand, with object of utilising the interest every year to celebrate the memory of her late father, Revered Shri. N. V. Gunaji of Belgaum.

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Shri N. G. Kulkarni, manager, Gurudev Mandir, has tendered his resignation, and the same is accepted by the Chairman, Board of Trustees.



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List of Publications

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|---|--------------------------|-------|
| 1. <i>Thus Spake Gurudeva</i> | —Shri M S. Deshpande | 1-00 |
| 2. <i>An Introduction to Vedic Study</i> | —Cr. Sampurnananda | 1-50 |
| 3. <i>Religion in the changing world</i> | —Dr. P. Nagaraj Rao | 4-00 |
| 4. <i>Haridasas of Karnatak</i> | —Dr. G S. Srinivasan | 1-50 |
| 5. <i>Bhagawata Purana</i> | —Prof Aravind Basu | 6-00 |
| 6. <i>Critical and Constructive Aspects of
Dr. R. D Ranade's Philosophy</i> | —Prof B R Kulkarni | 12-00 |
| 7. <i>Sri. Jnaneshwar</i> | —Shri. R. N. Saraf | 3-00 |
| 8. <i>Gurudeva Ranade Biography and Mysticism</i> | —Shri. S N Deshpande | 24-00 |
| 9. ಶಿವಶರಣೆ ಶಿವಲಿಂಗವ್ವ | — ಶ್ರೀ ಆರ್ ಎ. ಕೆ.ಲಕರ್ಣಿ | 12-00 |
| 10. ಗುರುದೇವರ ಸಮನ್ವಯ ದರ್ಶನ | —ಶ್ರೀ ಎಸ್. ಎಸ್. ದೇಶಪಾಂಡೆ | 12-00 |
| 11. गुरुदेव रानडे व त्यांची पारमार्थिक शिक्षण | —श्री. ग. वि. तुळपुळे | 15-00 |
| 12. श्री ज्ञानेश्वरांचे आत्मदर्शन
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